

**The Brethren Evangelist,**  
PUBLISHED WEEKLY AT  
The Brethren Publishing House,  
ASHLAND, OHIO.

#### Terms of Subscription.

One Copy one year, in advance, \$1.50.  
Six Months, 75c. Four Months, 50c.  
Three Months, 40c. One Month, 15c.

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. The paper will be continued to regular subscribers until we are notified to stop it.

ADDRESS,

THE BRETHREN PUB. HOUSE,  
ASHLAND, Ashland Co., OHIO.

E. L. YODER, - Managing Editor.  
H. R. HOLSINGER, Corresponding Ed.

ASHLAND, O., FEB. 3, 1886.

#### Editorial Correspondence.

This is being written in the sick chamber of my father, Elder Daniel M. Holsinger, at Clover Creek, Pa., on the night of Jan. 22. It is the first night that it has been thought necessary for any one to wake with him, and I am attending to that service. And it is the first time I have ever known it to be necessary for any one to thus wait upon him, and he is in his seventy-fourth year, and is nearly blind. He is afflicted with Bright's Disease. He is not suffering much pain, but is very uncomfortable, and is failing rapidly. He is living in the home in which Elder George Brumbaugh lived and died. How solemn the occasion: watching by the dying bed apparently of an aged father, all alone, at the midnight hour. And if it must be so, I am so grateful that it was my privilege to minister to him in his last hours of need. He is very patient, and resigned to the will of Him who does all things well. I will employ the unoccupied hours, for father does not require much waiting upon, in writing my editorial correspondence.

I had the pleasure last night, of reading Dr. Wengert's copy of this week's EVANGELIST. Another good issue, but I have an objection, not so much to the EVANGELIST as to some of the correspondents and contributors. There is too much secretism lurking around. "A Brother," "A Sister," "J. and J.," and all such like signatures do not suit me at all. Don't use them, brethren and sisters, please. Don't go whispering around. Talk right out and let us know who you are. It does me good to know who everybody is and I believe everybody is just like me—in that particular.

I do not have a copy of the paper before me for review, but I remember that Bro. C. Nininger's piece made me feel good. I like to see those hundred dollar donations come in. They count up so fast. But then I don't "despise the day of small things." They should come in thicker since they don't count so fast. Now let the donations roll in rapidly for a spell, and we shall have done with that unpleasant business, and be ready for something else and better—perhaps.

In the way of work I have but little to report. We got through with our visit at brother Trent's on Monday, or rather we got away from it, for one never gets done there, and moved over to Hon. C. C. Musselman's or otherwise, to brother Christ's, for a few days. The judge isn't hard-

ly a full brother anymore. He was once a good one; but he also wanted to be a good citizen and figure a little in the political arena, which was against the usages; and some how or other he got on the outside. But he still helps to pay the college debt and feed the preacher. He has sold his nice farm and intends to move to Somerset in the spring. He has not authorized us to invite everybody to stop at his house for dinner when they come to town on business, but still we will all go just the same.

Brother John Frank, of the Somerset church, Furnas county, Nebraska, visited the same places at the same time, and we enjoyed his company. He and brother Frank Seibert occupy the same ranch in Nebraska, and seem to have forgotten that it is not good for men to be alone. Wish some good young sister would break up that bachelor cloister, and let the sunlight of domestic bliss into its halls and corridors. We believe it would be good for church and state.

Had the pleasure of preaching to the Berlin church, at the regular appointment, on Sunday morning, 17th.

Cannot tell where next I will visit, as the present trip has prevented me from completing my program. Perhaps I can announce something definite in my next.

HOLSINGER.

#### Early Divisions.

Whenever some great change occurs in the character of a people, we are led to inquire the cause. The philosophy of history has for its aim to find a reason of such great changes. The Sandwich Islanders suddenly throw their idols into the sea, or burn them to ashes; the gospel has poured in a flood of light. How different are Englishmen from their rude and savage ancestors! The gospel civilizes men. Wherever the gospel is introduced and accepted the social nature of the people is transformed. What we see in China and India we should see the world over, were it not for the teachings of Christ,—the exhibition of caste. It is human nature to separate itself into parties. Men will divide and subdivide, clinging in each instance to some central idea. The cause of division in some is wealth; in others, family; in others, religion.

How early in the Christian era did the church divide into distinct sects. Each was based upon some peculiar idea. One sect called itself of Apollos, preferred intellectual preaching like that of the Alexandrian schools. Another held to a certain ceremonial or form similar to that of the Jewish church—followed Peter rather than Paul. Another was composed of Paul's admirers—did not like Peter. Another assuming the name rather than the spirit, called itself by the name of Christ; and the same tendency to division has been manifested ever since, in one form or another, with greater or less feeling. Is it right?

These divisions naturally sprang up according to the taste of the several persons, but Christianity says, "While there are diversities of gifts, there is but one spirit: there must be a broad and fervent charity. Christ is all, and in all." These divisions were the result of the

old Grecian and Jewish habits of mind and thought, but the Gospel met them at the outset with the emphatic statement, "I Christ Jesus there is neither Jew nor Gentile, male nor female, bond or free." The followers of Apollos said they were intellectually superior to the rest. Were they the only seclusionists in the Christian Church? Followers of Cephas said they did not care to mingle with the Gentiles; it were better to worship apart. Did the spirit of caste end there? The grand argument of Paul has never been refuted. Christianity is designed to be the great leveler of all caste and artificial distinction. The religion of Christ was designed for all; and when any oppose this universal life-giving spirit, they break the first rules of the Christian life. It was a triumph when Christianity in its purity presented to the world the spectacle of the disciples having all things common.

The great aim of the gospel is to prevent all exclusiveness and seclusionism from creeping into the church. Are our houses of worship designed for every class of men? Is there a "good place" for the man of the "gold ring in goodly apparel," while he of the vile raiment may "stand" or sit under some one's footstool? There is no such distinction as Christian caste; and the only true method of dignifying the seats is to fill them with humble worshipers. Are we free from error in this direction?

#### Important Questions.

A sister in Illinois send us the following weighty and important questions:

In renewing my subscription I ask you some questions that I would like to have answered through the EVANGELIST. The questions have been propounded to me by ministers and I have not been able to answer. By so doing it will settle some controversy.

1. Would a minister of the Brethren Church assist in the ordinance of laying on hands, and anointing with a minister of another Christian order, who believe it to be right?

2. Would you lay on hands, and anoint (by request) a member of another Christian Church?

3. Do you receive into the church a member in good standing who has been baptized only by the single mode?

Mrs. H. W. WIXON.

These are questions which call attention to the fundamental doctrine of the Christian religion, and on the platform which the Brethren Church occupies, we cannot give the sister a decisive answer; and the controversy she refers to must remain unsettled, if dependence, for such a result, is placed upon us. These questions are framed on the premise that the Brethren Church has a known and established creed other than the New Testament. The sister, no doubt, will think this statement is wrong, but it is a fact nevertheless.

A creed, other than the New Testament, is a measurer of other men's religion or Christianity. The New Testament is a measurer of other religions, for it distinctly defines what the Christian Religion is, and any other that is not like it, does not belong to God.

Thus, every man-made creed, defines distinctly a certain faith, but our rule of faith is the New Testament Scriptures only, and the form of Church Government is Congregational. Therefore, the right of interpretation be-

longs to the individual organization or church, on subjects that go beyond the fundamental principles of the Gospel.

We might usurp the authority to interpret for the Church, and undertake to enforce our private interpretation; but that would be unscriptural and unchristian.

Therefore we have no law that forbids our ministers, or orders them, to assist in the ordinance of laying on of hands with ministers of other Christian denominations. Our form of Church Government is congregational, and one church has no authority to interpret for another. Each minister, in regard to that subject, must consult his own church and the Scriptures. We have no A. M. to make rules.

The same remarks will apply to the Sister's second question.

No: we have no law or rule to receive members who have been baptized by any other than the scriptural mode. Any church that introduces and puts into practice any other mode, surrenders its claim as a part or factor of the Brethren Church; but this shall not be construed to mean that each church has not the power to decide how far it shall extend Christian courtesy to those who claim that they are members of the body of Christ, and live commendable lives. The scriptural mode is our mode of baptism; but each church must decide on its own attitude toward professing Christians of other persuasions, not only on the subject of baptism, but on all others. This comes from not having any creed and discipline other than the Bible. If we had a creed of our own making and maintained the episcopal form of Church Government, then we could answer the sister's question very decisively. We could either say yes, or no, to each question she has asked, according as the creed dedicated.

Our bond of union are the principles of the Christian Doctrine, and love, and not our attitude toward contingencies arising from divisions made by human creeds.

#### Louisville and Columbiana.

Last Friday I went over to Louisville, Ohio, to stop over night with brother Josiah Keim, who is in charge of the church at that place. He was not at home, being in Knox county holding meetings. But the whole object of my visit was not frustrated. Brother John and Jonas Keim cared for me kindly, and we were soon fast friends, as well as brethren.

I was anxious to see the new church built there and I sought the worthy janitor, brother Folk, and asked the use of the key for a few moments. He saved me any further trouble, and accompanied me to the church, and I boldly walked into the stand where brother Josiah preached the Gospel of Christ in its purity, sat in the chair he often sits in and opened the Bible which he opened; and thanking the brother for his kindness, I went on my way rejoicing. The building fills my ideal of a Brethren Church very well.

The church at Louisville, Ohio, is in a very prosperous condition. It is growing in a very encouraging way, and the brethren and sisters are working together as one in the Lord. It is destined

to become a large and influential church.

In the evening I attended a service at the Reformed church, and the preacher took a turn at footwashing, the Lord's supper, and kindred topics. We were not laid out so completely for many a day as on this occasion. The preacher seemed to have no regard for truth, respect for historical facts, or rules of biblical interpretation. He declared that there was no such thing as footwashing in the Primitive Church and Christian history, when the fact is that it is mentioned frequently in church history, and it was never abandoned in some Christian churches even down to this day. He is either ignorant of the truth, or deliberately misrepresented history. Even thought that there would be more significance in blackening one another's boots than in washing feet.

Saturday, I went over to Columbiana, to visit sister Laura Slotter who has been a sister good and true. I found her and her family well. They are a pleasant family and the visit was a season of enjoyment.

Sister Slotter is a living member in the body of Christ, and she has and exercises true loyalty to the good cause. Such earnest workers among the sisters ought to be preachers. There is sister Libbie Keil, of Dayton, sister Sarah Keim, of Louisville, and sister Slotter, whom we know, that would be a credit to the Church and a blessing to the Cause, if they were chosen "elect ladies." Guess we must have a council of elders, and issue a dispensation, calling them and others who are approved to the ministerial work.

A. L. GARBER.

#### Legal to Pay for Prayer.

On the 6th day of March, 1882, Thomas Gunning died in New York City and "after making certain legacies to his relatives in his last will and testament, provided that the remainder of his estate, which he bequeathed to his executors for the purpose in question, should by them be used in paying for prayers, to be offered in a Roman Catholic Church selected by them, for the repose of his soul, for the souls of his family, and all other souls in purgatory. The amount of property disposed of for this purpose, was, at the time of his death, about seven thousand dollars. A number of the legatees under the will brought a suit to have this part of it declared invalid. This suit was recently tried before Judge Cullen, of the Supreme Court of this State in Kings County; and the result was that the part of the will sought to be vacated was declared to be valid." This we find in the New York Independent. So the law regards it lawful for a man to provide prayers for himself after he is gone, and to pay for prayers for departed friends.

#### NOTES AND NEWS.

The good work goes on in the Miami Valley.

Astonished! We are at the success of the cause. Surely the Lord is with our brethren, and he is doing what seemeth well to him.

We are pleased to note the success attending the labors of Bro. Kilhefner. He is one of us